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A Quarterly Magazine
of Subjects Missionary and Religious



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THE MISSION HOUSE, S.S.J.E.
MUSASHINO MACHI, JAPAN

Cowley

A QUARTERLY MAGAZINE

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Society of St John the Evangelist*

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Haiti *

"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."

The Song of Solomon i, 5, 6.

THIS is, I think, a perfect description of Haiti—"I am black but comely." But I am not going to give a travelogue, nor a discourse on history, or political economy, or the rights and the wrongs of American occupation but what we are primarily interested in here—religion in Haiti. Where does God come into this picture? God has made of Haiti one of the most beautiful spots in the world—high mountains, marvellous tropical foliage, and then a fascinating people. It seems to me that the text is a perfect description of Haiti. It is black, it is comely, it is sun baked, it is anger raked, it is unkept. All these I know are facts. I will tell you where I got them, and you can read without wasting many hours. There is an excellent article on Haiti in the *World's Almanac* of 1932. And then they say the best book on modern Haiti is called *The White King of la Gonave*, by Wirkus, who is a Marine lieutenant in Haiti, and who was visiting Bishop Carson at the same time I was. It all seems to be summed up in an excellent article on Haiti in last week's *New York Times Literary Supplement*.

Think, then, of Haiti as black and comely, and sun baked. Christopher Columbus spent his first winter there in 1492 on his initial tour of the West Indies. He is still buried on the Island in the Cathedral at Santo Domingo. Haiti is the size of Massachusetts and Connecticut put together. You see it is small. It now has a population of almost three million, which is closely packed together when we think there is only one real city, Port au Prince, with 79,000 inhabitants. Three thousand whites live there and a small body of educated mulattoes; and then ninety-five per cent of the population are

* A sermon preached by the Reverend Father Superior in the Church of St John the Evangelist, Boston, on Sunday, October 16, 1932

full blooded negroes, and terribly poor (we do not know what poverty is like up here); and eighty-five per cent of the population is illiterate.

One charming Haitian lady, who gets her money out of Haiti and spends it in Paris, put me in my "right place" at dinner one night when I had been out in the country on a motor trip where she had never been. As I was talking about the poverty and destitution, she said, "Yes, Father Burton, but I understand in your great and wealthy country there are many people both cold and hungry." It rather put me in my place. You could not get cold, I think, in Haiti. All you have to do is lie in the shade and let the food drop on you. But there is this eternal triangle of this great majority of black Haitians, a handful of mulattoes, and an ever smaller number of whites. You have got an eternal triangle, each one of the three thinking they are better than the rest. The whites have no doubt that they are better than the mulattoes; and the blacks have no doubt that they, as full blooded negroes, are better than the half-breed mulattoes. The mulattoes are quite certain that they are superior to the blacks, because they are better educated, and wealthier, and have got French ancestors. They do not seem to be especially interested in how they got French ancestors. Then they feel quite certain that they are superior to the whites, because they say the whites are intruding, and that they own Haiti and are going to run it. This makes for a great amount of pride, and anger, and violence. It is a violent country. When it rains it rains, and when it stops it stops. Nothing ever drizzles in Haiti, as far as I can find out.

If Christ is to reign there, Christianity must be there. No mere passive resistance is ever going to win Haiti for Christ. There has got to be violent virtue. Now Haiti has been nominally Roman Catholic since 1492, when Christopher Columbus planted the Cross in Haiti. Well, that is a good long time ago; and, as I think most of you know, I have no grievance against the Roman Catholic religion. On the contrary, I think very highly of it, and I am not going to criticize it, least of all from the pulpit. If the present condition of

Haiti is all that Roman Catholicism can accomplish in four hundred and fifty years, well, it is just too bad, that is all. First the Spaniards, then the English, and then the French killed off the Indians who were living on the Island; and whatever their religion was it disappeared with them. The Indians had killed off an earlier race, whose civilization may not have been as highly developed as that of the Incas or Mayas, but was of the same kind. Their religion was wiped out. While wiping out the Indians and their religion, and establishing the Buccaneers of the Spanish Main, whose home port was in Haiti, these Europeans supposedly introduced Christianity. It became a French colony in 1677, and continued so until 1804. The whole Island was called Sainte Dominique. The French colonists did two regrettable things. They brought there thousands of slaves from Africa to work their plantations and made Haiti one of the most highly cultivated spots in the world. Its natural fertility is apparently inexhaustible. Then, by intermarriage, or lack of marriage, they produced the mulatto population. The French priests who came baptized all the slaves as soon as they were sold. No slave owners had any unbaptized slaves. They made them all, at least nominally, Christian; but the blacks went right on with their African religion, and it is still going on. It is called voodooism. There are many gods. It has to do with deviltry and bewitching people. And it has its very highly sacrificial and sacramental system. Whether any human sacrifices exist no one can tell you, but animal sacrifices exist—bulls and goats are sacrificed as substitutes for human victims. There is an unholy communion in the blood of bulls and goats as is mentioned in the Epistle to the Hebrews; but it will never take away sin. It creates more sin. Voodooism is a religion of witchcraft, with great sex excesses, aided by raw alcohol. This is the real vital religion of the people, so Roman Catholics in Haiti have told me themselves; but it has gotten overlaid with Catholicism, so that on voodoo altars both the cross of Christianity and the snake of Africa are found. There are many pictures of the saints, I am told, in voodoo temples, and also pictures of our Lord. At present intelligent people

in Haiti say that voodooism is on the increase, because the last Congress that got itself elected did so on a platform like that of "Repeal the Eighteenth Amendment." President Borno was a convinced and devout Catholic. He prohibited voodooism and, therefore, the Haitians could only have it illicitly in voodoo "speakeasies." These were established all over Haiti. The present Congress got itself elected on the platform of the repeal of prohibition of voodooism. It is now running rampant. In the markets and in the public streets are all the voodoo charms for sale, and different kinds and combinations of colors in voodoo shirts for the different charms. The most expensive is a red, white, and blue shirt, with a great cross on the front, and if you wear that for twenty-one days "with a special intention," as we Catholics would say, you can bewitch any one you please.

When things like that happen you can see voodooism has a certain popularity. God, who has made this beautiful land, with these utterly charming people in it, is not known and loved in the form of Jesus Christ, although the crucifix is everywhere, and the madonnas are everywhere. The nations of the world look down on her. Like the black bride in the *Canticle* she complains, "Look not upon me, because I am black; my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." She, on the contrary, has been so torn to shreds by anger and so completely unkept that there is hardly any agriculture now, except just enough to keep life together and to export coffee to France. Very little comes to this country, but a great deal goes to France, and I should say the French showed good taste in coffee.

Anger racked! In 1791 there was the great revolution of freeing the slaves under the greatest man I think Haiti has ever produced, Toussaint l'Ouverture, the emancipator of all the slaves. He was a black Lincoln, and he died a prisoner of Napoleon in a cold prison in the Vosges. But there have never been slaves in Haiti since then. That revolution was followed by another in 1804, when Haiti won her independence

from France. France's richest colony broke away in 1804, as we broke away from England in 1776. Napoleon and his best armies were defeated both by untrained violent blacks and also by the mulattoes. In 1804, under Christophe, the great king Haiti reached its greatest height of production. Petain, the mulatto President, was the one who really introduced the idea of a republic, with the mulattoes collecting all the taxes. Under both forms of government the Haitians were free from France, and have been so almost continuously ever since. From 1910 to 1915, that is five years, there were seven Presidents either killed or banished. Aeroplanes have greatly facilitated the flight of Presidents from Haiti. They can get to Cuba in three hours now, and from there to France, and live happily ever after.

The end is not yet, and the solution is not yet. Haiti is still "black but comely." The blacks were brought there to keep the vineyards of the French, but as the bride of the Canticle says, "mine own vineyard have I not kept." But they are determined no one else shall keep it. What are we members of the Anglican Communion doing there? You see I went there as Chaplain General of the Sisters of St Margaret, at the invitation of Bishop Carson, and especially for the blessing of the new convent and school of the Sisters of St Margaret in Port-au-Prince. What are we doing there? How did we get there? The first thing one thinks of about Haiti, especially after you land there, is why not leave Haiti to the Roman Catholics? After all it is the Catholic religion, with the same Creeds, the same Bible, the same Sacraments. During the Revolution the Haitians killed all the French priests along with other French people. They killed them not because they were French, but because they were white. There were a few French priests in hiding even in those dark days. What are we doing there? Well, this is the way we got there, so I am told. You remember that after our Civil War there were a good many freed slaves sent to Liberia, where they also have a black republic, which from all accounts does not work very well. Other freed slaves were sent to Haiti from Virginia,

and they were members of the Episcopal Church. I should say that they have had ample families, because their descendants are legion. That is the way the Episcopal Church got there, through freed slaves from Virginia, who were members of the Episcopal Church. In that company was a layman, a negro named James Theodore Holly, who apparently had a great pastoral heart. Although only a layman, he kept those people true to their religion, kept them together, and read the Church services. There could be only Morning and Evening Prayer, but it is the worship of God. Later he was ordained deacon and priest, and finally was consecrated a bishop. He was born in 1825 and did not die until 1911. In 1874 he was consecrated a bishop in New York City for Haiti. He tried to establish, and did in his lifetime, a Church which called itself l'Eglise Orthodoxe Apostolique d'Haiti. Apparently he was a devout Protestant Churchman, very devout, and very Protestant. His clergy seem to have been more Protestant than devout. After his death in 1911, this l'Eglise Orthodoxe Apostolique d'Haiti asked to be admitted corporately into another Church which has a much less lovely name, the Protestant Episcopal Church of the United States of America, and it was then organized as a missionary district of our Church. From then until 1923 it had no bishop. The Bishops from Cuba, from Porto Rico, or from the Canal Zone, went there occasionally to confirm or to ordain.

Then in 1923 a great thing for Haiti happened. Bishop Carson, dean of the Cathedral in the Canal Zone, was consecrated a Bishop for Haiti. As one goes around the streets with him, everywhere from the Presidential Palace to the slums, one knows he is with a widely loved and venerated man. He is an intimate friend of the Roman Catholic Archbishop. One wishes the rank and file of the Roman Catholic clergy and Sisters in Haiti were as friendly and gracious to us as is their Archbishop. They teach their children to shout "Protestant, Protestant" after our Sisters as they go about the streets, and when the Sisters have to go to the General Hospital to visit our own people there, they are always referred to as mademoi-

selle or madame, never as Sister. Bishop Carson! Think of him, prominent in the life of Haiti, a devout Catholic Bishop, widely loved, a good friend of the Haitians, of the French, of the Roman Catholic Archbishop, and of that strange organization, the American colony. It is much like Kipling's descriptions of the English colony in India. Bishop Carson seems to be the one unifying force in Haiti, as far as I could learn from Roman Catholics and our own people. That creates a pastoral responsibility that makes it necessary for us to be there. There is only one thing about the Christian religion that these descendants of American slaves are certain of—they are never going to be Roman Catholics. There is another factor in the problem. Haitian men won't work. The Haitian women are magnificent creatures. They, both rich and poor, apparently do most of the work. Because the Haitians will not work, there are now ten thousand negroes from the British West Indies on the Island, who have been brought to do all the work that the Haitians won't do. Most of them are members of the Church of England. That forms our second obligation there, these negroes from the British West Indies. I never expected to live to see that the most popular Mass in any Episcopal Church would be at half past four in the morning; but so it is in the Cathedral at Haiti, a Mass in French at four-thirty. There is a Sung Mass in English at eight, and then there is a nine o'clock High Mass in French—very well attended. People there go to Mass early, when it is dark and cool. There are all these Anglicans from the British West Indies to be shepherded, descendants of American slaves who originally spoke English. Now they speak Creole, and those who are educated also speak French. The daily Mass in most of our Churches is at six. When I visited Aux Cayes I said the six o'clock Mass in the parish Church. There were twenty-odd communicants, better than here at St John's on an ordinary week day. I went with the Rector of our Church at Aux Cayes on some parish visits. We went to a very beautiful house where a Haitian physician and his family live, and also to call on the poorest parishioner. We went up a dirty alley, but in one room which was spotlessly clean we

found an old woman who forty-seven years ago came to Haiti from the British West Indies. She showed me with great pride an English Bible and Prayer Book, which she always carries to Church, although she cannot read them. She has practically forgotten her English and now speaks Creole. I asked her if she had ever revisited her old home. "How could I?" she replied. "I can't make enough to eat, and I have got to save enough money to bury me."

Bishop Carson is not trying to make Protestants out of Roman Catholics. He is not even trying to make Catholics of the Roman Communion into Catholics of the Anglican Communion. His principal work there is the training of Haitian clergy. The Roman priests are all French. The Haitian Government subsidizes a seminary in France. The Roman Catholics have ordained only three Haitians in the last sixty years. Bishop Carson thinks that one reason the Roman Church is so unpopular there is because the clergy are foreigners, French and whites, and the Haitians know perfectly well that they do not want to be run by Frenchmen, or foreigners, or white people. The Bishop is trying to produce a Catholic clergy with Catholic principles, to preach the Word, administer the Sacraments, and fight all the seven deadly sins. I should say that pride, anger, lust, and sloth were their favorite deadly sins. They are ours also, with covetousness added. Above all he has to fight voodooism, which is rampant and is the vital religion of the vast majority of the people, no matter what they say their religion is. Devils like these are not cast out except by prayer and fasting. They will not be cast out by philanthropy. You feel that Satan is powerful in beautiful Haiti, and he has got to be cast out by a spiritual power.

So I call upon you to pray for Haiti. That is the reason the Bishop wants the Sisters there, primarily to pray, and only secondarily to run an orphanage, a school, and do parish work in the Cathedral. Pray for St Margaret's that they may have more vocations, so that they may strengthen the Bishop's hands in Haiti. Their most important work there is, I think, the training of two Haitian ladies in the principles of Holy Religion

with the idea that they will found a Haitian Sisterhood. The Bishop is trying by prayer to cast out devils. He wants the Catholic religion lived, not merely presented. He does not want merely the Sacraments, nor even the Christian Faith without Christian morals. He wants the Society of St John the Evangelist there, but we have no one to send. He wants us there, not to run parishes or missions, but to try to deepen the spiritual life of the clergy, to train these men for the Priesthood, and to found the Religious Life among Haitian men. There are no male Haitian Religious. They say that the Haitian men cannot practice celibacy. The Haitians shrug their shoulders and say, "We do not see white men practicing it very well either." There are already two men, a priest and a seminarist, who want to join the Society of St John the Evangelist, but they cannot be spared from Haiti as yet, and we have no Priests or Brothers to send there. "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Whether we shall ever found a house in Haiti I do not know, but I hope God will use us in developing the Religious Life for men in Haiti, just as He is using the Sisters of St Margaret to found a Religious Community for women in Haiti.

Thou madest "me the keeper of the vineyards; but mine own vineyard have I not kept." That is certainly true of Haiti, both materially and spiritually, but we live in glass houses and must not throw stones. What of ourselves? What of our relations with people of different coloured skins right here in America? I thought of Father Field so much while I was down there, not only because the people were black, but because he loved the West Indies. I realized why, when I saw the trees and the flowers there and the fish. Let us examine ourselves by that searching statement of the Canticle, thou madest "me the keeper of the vineyards; but mine own vineyard have I not kept."

The Contemplative Life

TRUE prayer transforms life, and the higher the form of prayer, the greater the simplicity and unification of the life. Hence the author of *The Cloud of Unknowing*, a treatise on contemplative prayer, says, "Prayer in itself properly is not else, but a devout intent direct unto God, for getting of good and removing of evil . . . therefore, shalt thou changeably mean these two words—sin and God with this general knowing, that an thou haddest God, then shouldest thou lack sin, then shouldest thou have God."

In this concise definition we have the two fundamental principles upon which a life of prayer is based, namely, humility and charity.

Humility, to define the term in a very simple manner, is the virtue of realizing the nothingness of self. Fr Baker in *Holy Wisdom* says, "Humility may be defined to be a virtue by which we, acknowledging the infinite greatness and majesty of God, and the absolute power that He hath over us and all creatures, according to His will." In other words, self-love must be destroyed so that the divine-love may be increased. And it is chiefly by means of mortification that we are freed from self. But we must always remember that mortification and Christian asceticism are positive, not negative, factors—because by them the body is subjected to the spirit and the spirit to God. The end of all mortification is freedom—freedom from self which paves the way to perfect charity. For charity, to quote again from *The Cloud of Unknowing*, is nought else but love of God for Himself above all creatures, and of man for God even as thyself."

The foregoing paragraphs are an attempt to sketch briefly the fundamental principles upon which a life of prayer is based, and the purpose of this article is to stimulate and encourage those who have an *attrait* for contemplative prayer to persevere and develop that *attrait* although they may have to live "secular" lives rather than become members of a religious community.

For the sake of clarity let us restate here, briefly, what is meant in the vernacular of the Church by "active" and "contemplative" spirits. By active spirits we mean those souls whose nature inclines them to outward doings and works of charity. Persons with such dispositions are impatient of a great deal of solitude and recollection. They use their intellects to inspire themselves with motives to the divine love. Without such reasoning and mental pictures they are seldom able to raise or fix their affections on God. The mortifications which they most willingly practice are usually external and oftentimes voluntarily assumed.

Contemplative spirits, on the other hand, seek God in the obscurity of faith. They are not of themselves much inclined to external works but seek to purify themselves and inflame their hearts in the love of God by solitude, both external and *especially internal*, so that they may receive the inspirations of God whose guidance they endeavor to follow. The mortifications which these souls practice are more interior, but they penetrate to the most secret imperfections of the spirit. These imperfections are revealed to them in their prayer through internal perceptions granted them by the Holy Spirit. As such souls correspond to the workings of grace they are given light to see and strength to subdue self-love in its most secret, and to all but themselves imperceptible, forms.

While for the sake of convenience we can thus classify souls and speak of them as two distinct groups, namely, active and contemplative, in reality each soul possesses a mixture of these dispositions and is classified according to the temperament which predominates.

The writer believes that there are a great many "potential" contemplatives among the laity of the Church and that the prayer life of the Church would be greatly enriched if those to whom the divine Spirit has given a longing for such a life would seek to develop it.

It is the opinion of all mystical writers that the proper school of contemplation is solitude, that is, a condition of life

The Contemplative Life 15

externally freed from distracting encumbrances and disquieting cares and internally freed from inordinate affections to worldly interests in order that the soul may have leisure to attend unto God and practise such mortification and prayer as will tend to a perfect union with Him. These facts are undoubtedly true. If, however, we could free our minds from many of the popular misconceptions about contemplative prayer we would realize that the poorest, simplest soul living *in the world*, if he or she will faithfully correspond to the internal light given by God's Spirit, may arrive at the top of the mount of vision as securely as one living in a well ordered religious community. This is true because internal quiet and recollection is far more necessary for those who aspire to perfection in a contemplative life than any mere external solitude, and this internal solitude can be attained even in the most distracted secular life because contemplation consists primarily in the operation of the will.

Contemplative prayer is a gift from God. It cannot be attained by personal effort alone, and the direction of a soul in the way of contemplation is so pre-eminently the work of the Holy Spirit that at best one can merely suggest some of the motives which should actuate those who desire to attain God by this way.

First of all, it is of vital importance for anyone who aspires to this life to have a strong, unswerving resolution to pursue it to the end. There will be countless severe temptations from without and within to abandon the ideal. It will be necessary from time to time, especially in times of aridity and spiritual desolation to renew these resolutions and to go on in blind faith. The way will often become very tedious because in our efforts to destroy self-love we are constantly urging our natural selves to walk in supernatural ways of grace. As we go on and grow in humility we discover our utter helplessness and nothingness. This is often a very painful experience; and, if it were not for the fact that God offers us consolations as He sees their need, none of us could persevere. There comes the temptation to rest in these consolations. But to seek consolations or rest in them can never be permitted; for, while they

are of God, they are not God—they are always less than Himself.

Secondly, we must constantly seek to purify our motives, ever striving for liberty of spirit. No matter what rules we map out for ourselves, what degree of prayer we practice, what mortifications we employ, we must always keep in mind that these are but means to an end, not the goal. We must never tolerate formalism. God is the supreme director in this work; we must be free and receptive to His inspirations.

It may be asked what the value of such a life is and how it differs from an ordinary Christian life. As to the latter point, it is well to remind ourselves that all Christians are called to perfection, and that the difference lies in degree rather than in kind. As to the value of such a life, it cannot be estimated fully here and now, for as the late Abbot Columba Marmion has rightly said, "The Carmelite prays and suffers in silence, she immolates herself and sees no result. It is faith that guides and sustains her."

J. W.

The Passion

EVERY year in Lent we have at Sagada the singing of the Passion,* so-called because that and what it means to the Christian is the main subject and purpose of the book. The title is *The Life of our Lord Jesus, Mary and Joseph*. It was done in Tagalog long, long ago, perhaps in the seventeenth century, and has more recently been done into Ilocano by the Augustinian Fathers, and reprinted in 1920.

In the preface, the writer says that all Christians should know the history and source of their religion, therefore he has written it briefly in verse (perhaps rather a paraphrase) so that it may be sung. He beseeches those who read or sing it to do so with their wills and with their hearts, for, "if you do it only with your lips, my brethren, it will be no good at all."

He begins with the Creation, going on to man's fall into sin and God's remedy for sin, coming thus to the second Adam in the birth of our Lord Jesus Christ. Follows His life as contained in the Gospels, the greater part of the book being taken up with the events from Palm Sunday through to the Crucifixion, the Resurrection, and Ascension into Heaven, then telling of the Coming of the Holy Ghost at Pentecost. After each chapter (there are fifty-one), or after two or three together, there is a *pammagbaga*, or homily—some of them most touching, calculated to rouse the heart and will, so that, as was said in the preface, our service shall not be lip-service merely. Just before the Palm Sunday chapter we are told also what the psalmist and the prophets said of our Lord. Following this history told in story-verse form is the direct Gospel account of the Passion together with the Good Friday psalms, then meditations on the Four Last Things, the Good Friday Reproaches, and prayers.

It is the kind of thing that was done in the early Christian days in other countries—as, for example, Caedmon's poem in the seventh century in England, the arrangement of which is almost identical with that of this Passion. Indeed, had the

* Cp. Father Nobes' article on "Easter in Sagada" in COWLEY, Vol. vii, No. 26 (Summer, 1934), p. 51.

writer of this been English, one might have suspected that Caedmon had been taken as a model.

This devotion is one of the most popular in the Islands. The music used comes from different parts, so that we have four, at any rate, different sets. The plaintive chants remind one a great deal of the traditional *Tenebrae* chants. It is sung throughout Lent all over the land, and it is customary for people to remain in the Church after the Maundy Thursday Mass and sing it all day and all night and on until the Good Friday services, that is for the time during which the watch is being kept before the Blessed Sacrament. As some go home for a bit, others come in to take their places. Not all white folk take to it—many not at first, some never. But some of us love it and look forward to it year by year, as do the native Christians. One of the Saint Mary's Sisters announced that she wants this and this only when she is dying. E. H. W.

Bruges

NOTE: In Bruges in the Chapelle du Saint Sang, each Friday in the year, there is exposed for veneration a relic brought from the Holy Land in the year 1100 by Baldwin. It is a glass phial supposed to contain some of the Saviour's blood. Great devotion stirs hundreds of people who throng the Chapel all day long.

A RADIANCE of candles
 A Within the holy place,
 A wond'ring expectation
 Upon each prayerful face;
 A tiny crystal phial,
 A few red crumbs of dust,
 A breathless adoration,
 An agony of trust,
 A humble genuflection,
 An ecstasy of prayer,
 Then rapturous exaltation,
 The Blood of Christ is there!

FLORENCE R. MENTER.

Letters from Japan

Letters from Father Morse

The Mission House, S.S.J.E.

379 Sakai, Musashino Machi, Tokyo Fu

October 12, 1934

WE have moved into our new house and are breaking ourselves into living in it. As I wrote you last, it is an entirely Japanese house, so I think the Japanese Fathers find it comfortable; but every movement Brother Lewis and I make in it is against our Western nature and therefore a discipline.

There is still much to do in fixing up the house, and that work *would* be a most expensive thing in Japan! My heart bleeds to think of the vanishing yen. 80 yen for a Japanese bath that makes you feel like "The Last Days of Pompeii"; 15 yen for a little oven to go over the gasoline burner; 200! nearly for a motor pump because the well is too deep for a hand pump; and so on with furniture, stoves, etc. Thank goodness these are capital expenses, and will cease once we get enough mechanism around us to make life possible in this land of simplicity!

The Japanese Fathers are keeping busy. Father Kimura is away this week in Tohoku Diocese, and Father Takeda goes away Monday to visit his old stamping ground in this Diocese. Father Sakurai is busy with many things in Tokyo, one of them a Plainsong School.

Father Kimura has written a book which has been published, and which we are selling. It seems to be in demand. It is an expansion of Father McKim's Catechism.

Last Monday evening the Japanese clergy—about a dozen of them—gave us a reception and dinner at Father Yamada's. It was by far the pleasantest function we have yet attended. Father Yamada and Father Maiajima were the instigators of the affair. I spoke a few words!

November 5, 1934

Since I wrote last, we have been getting along quietly, and settling down in the new house. Father Sakurai has been busy with many duties and working hard in the house. Last week

he was invited to preach and celebrate a requiem on All Souls' Day in a church that had not had such a service before.

Father Kimura's book is having great popularity all over Japan. It has gone into a second printing, and we have an order for a thousand copies if it can be got out cheaper.

Father Takeda has been visiting with friends in the north. He is in demand as a preacher. Two weeks ago he had an "order" for a sermon which must last an hour!

Bishop McKim has kindly given us a donation of 255 yen, which was the balance of a fund to make missionaries comfortable. It helped to meet the expense of making this house habitable for us. Bishop Basil paid us a short visit two weeks ago. He was in Tokyo confirming for the Bishop of South Tokyo. He asked me to take his clergy retreat in Kobe this January. The vicars of the American and English congregations in Tokyo have asked me to preach in their respective churches — Holy Trinity on Thanksgiving Day, and St Andrew's on the fourth Sunday in Advent.

Today a number of our Japanese friends—men and women—came to tea. The maples in our yard are turning red and are a pretty sight. The camellias are in bloom for the winter. We also have a palm tree and five banana trees—so it cannot get so very cold here in winter. They say the ground freezes, but not to any depth. We can see Fuji-San on clear days from the road to the railroad station.

November 17, 1934

All the Brethren here are well, praise God. I think the improved diet is perking them up! They are all as busy as can be, and cheerful about their house duties which are no small chore in this big house. We have been having groups of clergy and lay people out to tea on Sunday and some week day afternoons; but now I think we have got about to the end of the list. Tomorrow one of the Japanese priests has asked to bring out some ten or a dozen of his young people, and hear something about our life. We will make them rake leaves and have a bonfire in the tennis court. City boys will like that! Then Father Kimura will give them a talk (*not*

Letters from Japan 21

around the fire, I hope), and then tea and goodbye. Father Sakurai is at the Convent of the Epiphany this afternoon giving his first instruction to the two Japanese aspirants there. The two of them are living in a separate house on the Sisters' compound, with one of the English Sisters. Father Sakurai will give them an instruction on the Religious Life once a fortnight.

We have given up the idea of an electric pump. It was too expensive. We do our pumping by hand, giving each one of us so many minutes a day. It is very good exercise.

December 5, 1934

I am afraid that this letter will reach you too late to wish you and all those at St Francis' House a happy Christmas, but I wish it none the less with all my heart, and so do all the Brethren here. . . . I have put Father Takeda in charge of publications. He seems to have had experience that way. We are getting out a quarterly paper in Japanese, containing almost everything, it seems. I am supposed to contribute in installments the story of my life since I came into Religion (no place for pride if truthfully told). The idea is rather to give some account of our Society through the last two decades. It is Father Takeda's idea—and he is an ingenious one. There will, I hope, be other more worthwhile contributions.

Father Kimura has finished the translation of Father Longridge's *Retreats for Lay People*, and we are printing it privately as his other book was. The Father Superior General has offered to finance it as a contribution from the English Congregation. I have asked him also to write an introduction, and let us have a picture of Father Longridge for the frontispiece. We very much want you to write an introduction for it also. The Fathers want mine, so it will be most thoroughly launched. We cannot do this very often, so why not do it up brown?

January 6, 1935

I have let much too long a time go by since my last letter. I mean to write you at least once a week; but some weeks are uneventful.

We had a good Christmas. Each of the Japanese Fathers had an opportunity to minister somewhere: Father Sakurai, the midnight mass at the Convent; Father Kimura assisted the priest in Yokohama, and Father Takeda was at Holy Trinity Tokyo (Japanese Congregation). Brother Lewis and I remained at home all day. We had as our guest Father Joseph Tsukamoto of San Francisco, who spent the night and said his Christmas mass in our oratory.

Many friends of the Japanese Fathers remembered us with presents of food and donations of money. Two students from the Theological School spent a week here after Christmas. They were from mid-Japan, and could not get home for the holidays. They seemed very appreciative and helped about the place.

Thank you kindly for your Christmas greetings by wire (or was it wireless?). We were all joyful over it. Thank the good Lord all are in good health. When Father Viall comes all our rooms will be occupied, but I hope we will not have to move.

WALTER P. MORSE, S.S.J.E.

Letters from Father Sakurai

Ikebukuro, Tokyo

September 30, 1934

. . . Father Morse, Father Takeda, and Brother Lewis arrived at Yokohama in "good condition" on the afternoon of the 27th. On account of their baggages, we took two taxis to Ikebukuro—about a twenty mile drive. That cost us a little more than two dollars in American money, and that was the most convenient and cheapest way.

Yesterday I took the two Fathers and the Brother to see Bishop McKim, Bishop Binsted, and Bishop Matsui. Today I took them to the Convent of the Epiphany. The afternoon we spent in attending to the registration for the new house we have found a few miles outside of the city limits in the Diocese of North Tokyo.

As soon as we learned of the expected arrival of the Fathers and Brother from America we got busy hunting a suitable

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house. Most houses for rent are very small and hardly secluded enough for our purposes. We are very lucky that we have found one with ten small rooms. You will be interested to hear about it. The house was built about ten years ago by a wealthy person for his residence. Several years later he completely failed in business. The house is built of cedar wood, but we have no marble bath! The place where the bath tub was is in concrete. We have to put in a Japanese bath tub of cedar wood. The garden is big—about an acre and a half. There is a lawn with shrubbery and big trees at the front, and a tennis court, a vegetable garden and chicken-coop at the back. The rent is very cheap—less than half of the ordinary rent for the ground. However, the deposit of money to the owner and the moving in and furnishing has cost us a great deal. We look for a happy life in that quiet place.

The Mission House, S.S.J.E.

Musashino Machi, Tokyo Fu

October 28, 1934

. . . We have worked very hard for four weeks in moving into our new house and settling down. The house was vacant for a long time and a great deal of repairing was necessary. Moreover the opening of the Plainsong School at Ikebukuro, and Father Kimura's illness made me overworked. Father Morse and Brother Lewis are a great help to us. Personally I am very anxious about their health for the weather has been very damp, and the Japanese Brethren cannot prepare proper food for them. They have been courageous, but the winter months must be very trying for them. This house has been built in the old Japanese way—dark and damp, and cannot be heated. I hope and pray that they will not get sick. The coming of Father Viall in January will be a great joy to us.

The Father Provincial is visiting some of his old friends, and will be back within a week. Father Takeda has been very cheerful since he had an opportunity of visiting some of his old friends in North Tokyo. Brother Lewis has started on his study of Japanese at the Y.M.C.A. in Tokyo. He has been suffering a good deal from the rain. We have tried at

several big stores in Tokyo, but cannot get a pair of rubbers for him. He caught cold the other night when he went to the annual recital of the Imperial Court Music, but he has been almost cured now.

Bishop McKim will continue as Bishop of North Tokyo. He has allowed us, by writing, to have the reservation of the Blessed Sacrament. Last Sunday he visited us, and had tea with us in the garden. Yesterday afternoon we were preparing for starting reservation, and found that the tabernacle doors could not be locked. They had swollen up in the damp weather, and so we have had to postpone the reservation for a while.

November 24, 1934

. . . We are preparing for our next publication. To my great joy Father Takeda has been appointed as the chairman of that department. We have agreed that all of our publications in Japanese should be done in the name of the Society rather than over the names of individual Fathers. This seems to be an old custom of monastic orders, and corresponds to our dislike of individualism. At the same time, a certain amount of censorship can be applied to the doctrinal matter, and also to the literary style. I am happy about this arrangement. The Chairman of the Publications Committee is asking me to prepare a translation of Père Grou's *Hidden Life of the Soul*. So I am still patiently waiting for the French edition of that book. I shall be very glad to have it as soon as possible. As far as I know, no work of Père Grou's has been translated into Japanese, although some of the works of Fenélon and St Francis de Sales have been.

We are preparing also to start a lending library in order to encourage the clergy and catechists in Catholic study. At present we have only a very few good books, and we are very anxious to have more not only for ourselves, but also for a lending library.

January 2, 1935

This is the first letter which I am writing in the year of 1935, and I send it to you with all my affection and every good wish.

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We celebrated Christmas before any other members of the S.S.J.E. Brother Lewis was quite excited that morning calculating the difference of hour, and placing you either in bed, in church, or in the refectory. It was a very peaceful Christmas here. I was the only member who said Mass outside of the House. Father Takeda, who was the only Cowley Father to have graduated from St Paul's Middle School, preached to the boys there on Christmas Eve, and then took our own midnight Mass. Father Kimura said an early Mass, and went down to Yokohama to preach at St Andrew's Church. The Father Provincial said Mass at the House, and Father Joe Tsukamoto followed him. I was the celebrant of the midnight High Mass at the Convent of the Epiphany. There were many outsiders, both men and women, and the chapel was full at 11.30. Everybody was very quiet on their knees waiting for the bell. The Convent girls sang very beautifully and the ceremonial went very smoothly. It was all very impressive, and many people told me that it was the best High Mass in many years that they had attended.

We had a most quiet and peaceful New Year's day also, with two Seminarians who were staying here for a week. Absolutely no one came to our door, and there was no excitement. Father Kimura served us a New Year's breakfast in Japanese style, but without any accompanying ceremonies. The sun was bright and warm, and lovely birds of various kinds came to our garden. Today is Brother Lewis' birthday. We all said Mass for him. He visited his Japanese and American friends at Ikebukuro to exchange New Year's greetings in Japanese, and share his joy with them. He came back in the afternoon with many questions. The New Year celebrations in Tokyo seemed to have been quite exciting to him. We all like him very much.

The Father Provincial left for Kobe this morning to conduct a retreat for English speaking clergy at the Bishop's Lodge. He expects to be back home by the Feast of the Epiphany.

JOHN T. SAKURAI, S.S.J.E.

Community Notes

PRAYERS are asked for these Lenten engagements of the Fathers of the Society:

The Home Province

THE FATHER SUPERIOR: Address to the New York Altar Guild, Parish House of St James' Church, New York City (*March 7*); sermons at High Mass at the Church of St John the Evangelist, Boston (*Sundays in Lent*); missionary address at the Church of the Advent, Boston (*March 11*); missionary address at St Augustine's Church, Lawrence, Mass. (*March 13*); retreat for Sisters at St Margaret's Convent, Boston (*March 12 to 20*); address at Norfolk Prison Colony, Norfolk, Mass. (*March 20*); missionary address at Grace Church, New Bedford, Mass. (*March 22*); noon-day preaching at the Church of the Transfiguration, New York City (*March 24 to 29*); address at Edgewood School, Greenwich, Conn. (*March 25*); sermon at St Andrew's Church, Astoria, Long Island (*March 27*); missionary address at the Church of the Epiphany, Providence, R. I. (*April 2*); sermon at St Peter's Church, Weston, Mass. (*April 3*); sermon at the Church of the Ascension, East Cambridge, Mass. (*April 10*); preaching of the Passion at the Church of St Mary the Virgin, New York City (*Good Friday*).

FATHER HOFFMAN: Sermon at the Church of the Advent, Boston (*Ash Wednesday*); sermon at the Congregational Church, Jamaica Plain, Mass. (*March 10*); sermon at St James' Church, North Cambridge, Mass. (*March 15*); sermons at the Cathedral of St John the Divine, New York City (*March 17, A.M. and P.M.*); sermon at All Saints' Church, Dorchester, Mass. (*March 22*); retreat for the Woman's Auxiliary of the Diocese of New York at the Church of St Mary the Virgin, New York City (*March 29*); retreat for men at the Church of St Mary the Virgin, New York City (*March 31*); sermon at Christ Church, Cambridge, Mass. (*April 8*); preaching at Elmira and Greene, N. Y. (*April 15 and 16*); preaching at Binghamton and Johnstone City, N. Y. (*April 18*); preaching at the Episcopal Theological

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School, Cambridge, Mass. (*April 15*); noon-day preaching at Trinity Church, Boston (*April 15 and 16*); preaching of the Passion at St Luke's Church, Germantown, Penna. (*Good Friday*).

FATHER POWELL: Addresses at the Church of St John the Evangelist, Boston (*Ash Wednesday evening, and Thursday evenings and Saturday afternoons in Lent*); noon-day preaching at St Paul's Chapel, New York City (*April 8 to 12*).

FATHER WILLIAMS: Retreat for clergy at Plainfield, N. J. (*March 4*); Quiet afternoon for nurses (Guild of St Catherine of Genoa) at the Church of St Mary the Virgin, New York City (*March 10*); sermon at the Church of the Holy Apostles, Jersey City, N. J. (*March 13*); sermon at St Paul's Church, Albany, N. Y. (*March 27*); sermon at the Church of the Holy Communion, Paterson, N. J. (*March 31*); Quiet day for women at the Church of St Mary the Virgin, New York City (*April 6*); sermon at St Peter's Church, Westchester, N. Y. (*April 11*).

FATHER OTIS: Sermon at St Jude's Chapel, New York City (*March 10*).

FATHER McDONALD: Parochial Retreat at Church of St John the Evangelist, Boston (*Ash Wednesday*); sermon at All Saints' Church, Dorchester, Mass. (*March 8*); preaching of the Passion at All Saints' Church, Dorchester (*Good Friday*).

FATHER HAWKES: Sermons at the Church of St John the Evangelist, Boston (*Friday evenings in Lent*); preaching of the Passion at the Church of St John the Evangelist, Boston (*Good Friday*).

FATHER MADDUX: Sermons at the Church of St Augustine and St Martin, Boston (*Sunday evenings in Lent*); preaching of the Passion at St Augustine's Church, Boston (*Good Friday*).

FATHER ECKMAN: Mission at the Church of St John the Baptist, Sanbornville, N. H. (*March 6 to 17*); retreat for women at St Margaret's Convent, Boston (*March 31*); preaching of the Passion at St Anne's Church, Lowell, Mass. (*Good Friday*).

The Pacific Province

FATHER DALE: Parochial retreat at the Church of the Advent, San Francisco (*Ash Wednesday*); Lenten preaching at the Church of the Advent, San Francisco (*Sunday mornings and evenings and Wednesday evenings*); noon-day preaching at Grace Cathedral, San Francisco (*Wednesday and Thursday in Holy Week*).

The Canadian Province

FATHER PALMER: Mission at St Thomas' Parish Church, Bracebridge, Ont. (*March 6 to 13*); sermon at patronal festival of St Patrick's Church, Guelph, Ont. (*March 17*); Holy Week preaching and preaching of the Passion at the Church of the Holy Trinity, Toronto; children's mission and Holy Week preaching at St Simon's Church, Toronto.

FATHER ROSE: School of Music at St John's Convent, Toronto (*April 1 to 15*).

FATHER SERSON: Mission at St Paul's Church, Springfield, Illinois (*March 31 to April 7*); Holy Week preaching and preaching of the Passion at St Matthias' Church, Toronto.

FATHER LOOSEMORE: Holy Week preaching and preaching of the Passion at the Church of the Advent, Westmount.

CAMBRIDGE

ON January 26, the Father Superior gave the habit of the Society to Mr Robert C. Smith who has taken the name of Brother Robert-John in religion.



AMONG recent visitors at the Mother House in Cambridge were the Reverend Humphrey Beevor, Librarian of Pusey House, Oxford, and the Reverend Father Stephen, Assistant Superior of the Order of St Francis from Mount Sinai, Long Island.



THE article on "Praying by Night" which appeared in the Christmas number of COWLEY may now be obtained in leaflet form from the Secretary of Publications at two cents a copy.

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NEW YORK

THE Father Superior recently addressed a meeting of the New York Branch of the Fellowship of St John, at St Mary's. He also addressed the Associates, at a meeting in St Mary's House. He gave a lecture on "Catholic Living" in the series arranged at St Mary's by the Catholic Laymen's Club of New York.



FATHER Williams conducted a Retreat for the Sisters of the Community of St Mary at Peekskill in January.



FATHER Otis recently addressed the Philadelphia Branch of the Clerical Union on "The Religious Life." He has given two days of Retreat for the Sisters of St Margaret at Trinity Mission House, Fulton Street, New York City, and at their Pine Street Mission House in Philadelphia.



FATHER Banner gave a Day of Retreat for the Sisters of St Anne, at Kingston, New York.



FATHER Palmer paid us a visit at Epiphany. He was able to meet with the Mothers' Guild of St Mary of the Cross, which is sewing in the interests of the Muskoka Missions.



BROTHER Morley has given several talks to the Guild of St Mary of the Cross in regard to the Canadian mission work carried on by the Society, and by the Sisters of St Margaret, at Bracebridge.



As our readers and other friends are already aware, the many local responsibilities of the Brethren at St Mary's House, particularly during the Lenten season, inevitably limit the number of outside missions, retreats and sermons undertaken.

BRACEBRIDGE

IN the two months before Christmas, the Fathers and Brothers gathered together over six thousand presents for our poor

people. Thanks to good friends parcels came in from all over the place. The articles were then sorted out in our basement, and carefully assigned to the people in the missions. It was quite a task considering what each would like or need. After the parcels were done up and made to look pretty, they had to be taken to the different missions for distribution. The snow was too deep to allow of us using our cars for this purpose. With the help of the men who draw loads of wood into town, we got them all to their destinations.



WE had wonderful Christmas services in all our little places. The people turned out in full force in spite of distances and deep snow.



IN making up the returns for the Diocese the figures show a wonderful year. In most cases they are almost double the figures for last year. In the following, the first figure is for 1933 and the second for 1934. Population ministered to 1000, 1909. Church members: 560, 900. Services held: 370, 601. Persons baptized: 18, 115. Sunday School pupils: 254, 498. The increase is partly due to the Brothers doing more mission work.



THE interior of the new buildings is almost complete. A very fine gallery has been constructed in the new refectory with pantry under it.



THE Chapel has been beautified with new frontals.



FOUR times a year we plan to go into retreat for a week, and four times a year to give up a week to learning the music for the Liturgy and Divine Office. We have just finished a week of music and have added to our repertoire the propers of several other days and seasons and also the singing of the psalms.



THE Fathers and Brothers have been away preaching Missions and helping in other ways in several parishes.

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WINTER in Bracebridge is very lovely with its glistening snow and dark pines. The weather is often severe, but it is healthy.



THERE is a great deal of poverty again this year, but our people are facing it very bravely.



THE Sisters of St Margaret continue their works of mercy. They have done a lot to relieve the sufferings of the sick.

SAN FRANCISCO

ON Septuagesima Sunday, the Bishop of California visited the Church of the Advent and instituted Father Dale as rector. Preaching afterwards to a congregation which quite filled the Church, the Bishop spoke very appreciatively of Father Viall's place and work in the diocese and of his regret at the Father's departure from San Francisco, at the same time expressing his pleasure that the continuity of the work at the Church of the Advent goes on with the coming of another Father of the Society of St John the Evangelist to take charge.



WORD has just reached us of the safe arrival of Father Viall at Yokohama after twenty-five days at sea on a freighter. He sends us a photograph of the front door of the Mission House at Musashino Machi which is reproduced as the frontispiece of this number of COWLEY.

Notices of Books

A HISTORY OF THE CHURCH. Book 1. The World in Which the Church Was Founded. By Philip Hughes. (*New York: Sheed & Ward, 1934.*) Cloth. Pp. x+395. \$3.50.

THAT the author has made a careful study of his subject cannot be denied. Furthermore, as advertised, he has presented the facts of those complex early years of Church history in a manner not too technical for the casual reader and, again, not too superficial for the scholar.

The book may be classed as a typical product of contemporary Roman Catholic learning. Mr Hughes declares that, aside from original sources, he has referred largely to Roman scholars, his aim being "to set forth in English the main results of forty years of (Roman) Catholic scholarship." He maintains with customary positiveness all the Petrine claims. He, like his churchmen, eliminates all Eastern Catholics as heretics. In speaking of the Council of Antioch (341), he writes, "It was in the Emperor's presence that this council met, Eastern bishops, heretics all, banded with their Emperor against Rome. So will it be again and yet again, until, with their Emperor, they work themselves free of the Bishop of Rome and the Church of Christ."

It is somewhat surprising that the author does not make a more marked attempt to interpret the difficulties of the early Church—why the conflict between the speculative, philosophic East and the practical, legal West was inevitable. For it was the very nature of the peoples which to a great extent caused the divergency of views. In describing the Easter controversy at the time when Victor was Bishop of Rome, Mr Hughes will not admit that the Bishop was, perhaps, overstepping his authority but states, "As against the Roman tradition, not even apostolic traditions prevail, not even Philip nor John since Rome is Peter and Paul."

Of especial interest to the Anglican is the writer's remark that we "know nothing of the origin of the British Christianity which sends bishops to the council of Arles." Despite our scanty knowledge of the early history of the Church in England, this surely is somewhat of a broad statement.

However, this criticism is by no means intended to denounce this new history of the early Church. For though Mr Hughes has not gained the heights of his co-religionist, Mgr Duchesne, he has produced an excellent work and one worthy of study. We ought to add a commendatory note on the time-charts at the back of the volume, which well clarify confusing time relationships.

R. C. S.

Notices of Books 33

NEW TRACTS FOR NEW TIMES. (*Milwaukee: Morehouse, 1934.*)

Paper. 10 cents a copy.

MUCH has been said of late concerning the "social gospel." Unfortunately, many of its loudest exponents have failed to grasp the full connotation of the phrase and it has been a misnomer for their proposals in the field of Christian economics. However, we rejoice to find, in studying this monthly series of *New Tracts for New Times*, a group of people who have picked up the inspiration of the founders of the Oxford Movement and have replaced the "social gospel" with a "Catholic Gospel" in accord with the teachings of our Lord and His Church.

"Catholicism is socialized religion," affirms Father Hamlin in "The Call to Action on the Part of the Church," the first of the series of tracts, a note which has been well carried by subsequent papers. The writers brilliantly contrast our own day with that of our Lord, and in describing the place of the primitive Church in society, prove that true Christianity is not merely the "Good Life" of Protestant individualism but a "fellowship, a Church." Alden Kelley narrates how the Mass is the highest fulfillment of this concept of fellowship and denounces those who disregard the "horizontal plane of the Communion Rail."

Many despair of ever changing human nature but we cannot fail to have our confidence renewed as we study these tracts. Henry A. Wallace claims the fact possible, even today, and makes it the basis for an enduring social transformation, which Mary Simkovitch shows us is now in process through the work of the Holy Spirit. "The most marked characteristic of our time," she declares, "is the concern of man for man." Those who oppose missions are denounced on this very score because their shallow faith hides from them what Dr Kojima, of St Paul's, Tokyo, realizes: that "the greatest internationalism is the world mission of Christianity."

R. C. S.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 162 Hickory Street, San Francisco, California, or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.
2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.
3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one,

therefore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley Editorial Notices:

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTION. Post free, \$1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 80 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 162 Hickory Street, San Francisco, California.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to *St Francis' House, 980 Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in the Pacific Province should be sent to the REVEREND FATHER DALE, S.S.J.E., Provincial Superior, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, applications should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

Address all orders and communications concerning publications to: THE SECRETARY, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.

FORM OF BEQUEST

I GIVE, devise and bequeath the sum of..... dollars to the Society of St John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at 33 Bowdoin Street, Boston, Massachusetts.